159 belonging to a family in which Prince Ghazan Khán had been fostered, and who had thus acquired the extra land, etc., which is the recognized recompense for fostering royalty. We supposed that it was a desire to live up to this distinguished new connection (possibly it was a stipulation of the bride's people) that prompted his intention to set the young son, Kamber, up in a house of his own instead of bringing the new wife to share the parents' home.

342 Whatever lay behind this departure from custom, Nadíro sent his Hérul Nisa one day to tell me that he was setting out to "smite his poplars" if I would care to come. It was a *very* hot morning and I was deep in something else, but of course you'd never see anything if you weren't ready to take chances as they turn up. So I shouldered my camera and tripod, seized my long walking-stick (which is a great aid to climbing walls or leaping down them), on which I had made notches every foot to serve for measuring distances, and set off with Hérul Nisa. [423] "Where is father's poplar garden?" I asked. The Aliábád people have a bewildering way of possessing odd scraps of ground dotted about all over the place, just according as they have taken up one plot or another of the sometime royal land. "Oh, quite near," she said. Everything is "quite near" to these active people, who think less of a 500-foot climb than we think of running a hundred yards to the pillar-box at the corner. It was, in fact, a hot, vertical half-mile over the 342 roughest ground without even a track. Here on a rugged patch 313 of stony, steep-sloping ground, carefully walled in, I found the whole of No. 8 and several neighbours busily setting about the felling job. One man scrambled up and attached a rope near the top of the fated tree. Two or three laid hold of the rope and stood at some distance to pull in the right direction, while the old Ustád himself skilfully hacked a triangular bite out of the trunk near to the ground and then axed away. It was only a few minutes till the slender poplar crashed down. Then 314 Kamber and his friends hacked off the few remaining upper- 415 most branches—the lower ones had been cut long ago—and 313 the womenfolk and young people all clustered along the trunk to peel off the bark, taking care to get it off in strips as long

and wide as possible; for bark strips are useful for many things. Some of the flakes were 3 or 4 feet long and 8 or 9 inches wide. They would be kept to make large drum-like containers for storage purposes. While the men proceeded to deal with the next tree, the women and young people filled shoulder baskets with chips and twigs and branches and carried them home to store. "Lots of firewood for a long time to come," smiled Bibi Anjir to me gleefully as she limped away as fast and as surefooted as a girl, despite the stiff leg.

I helped, of course, with gathering up the firewood and the bark, but I was never allowed to shoulder a basket. I would have done it gladly enough many a time, but what with silly shoes (which always provoked my companions' sympathy: "It would be so much easier for you to walk safely barefoot, Mother"; I wondered, seeing that my incompetent, soft feet had been for half a century encased in foolish footgear!) and unpractised muscles a cross-country scramble unladen required all my attention. In any case, however, they would never hear of my carrying anything—"the Great must not do that," they said, and as we were enjoying so many privileges of "the Great," we had to pay the recognized penalties.

When the trees were all prostrate, I measured the effective poles that remained and found they ran from 50 to 60 feet: the original trees must have stood 60 or 70 feet high. The Ustád had put the saplings in himself when he walled and planted the "garden" twenty years or so before. Good timber like this is a sound investment. Sixteen good poplars go to the making of a house; up to twenty may be needed if they are smaller. If people are definitely quitting an old house for a new they will dismantle the former for the sake of rafters and cupboards, and you will occasionally see the shell of an old house standing derelict. But the cases of house-building which we actually came across were the hiving-off of son or brother and required new wood. A man who has no trees of his own to cut must, of course, buy them from some neighbour, and this, with the carpentry, will be the major expense.

The Ustád had already levelled the ground for the new house beside his own, and soon the trenches were dug for the foun-

all thriving. The field walls looked very jolly at this season with wild flowers of the rock-garden type growing in the crannies between the stones and fostered by the seepage from the irrigated fields above. Amongst them was a wild mint and a wild thyme, the flavouring qualities of which are known and appreciated.

On June 12th we saw some people hungrily eyeing their barley and reckoning that it would be ripe for cutting in another fifteen days. It was said to be good this year in spite of an abnormally cold, late spring. Some rain showers that we had were welcomed though they temporarily cooled the air. But as clouds and rain continued, anxiety began to be felt lest the wheat should be late and delay too long the planting of the buckwheat-on-wheat. The barley is subject to a disease called *tam*, which stripes the leaves an ugly yellow and produces a milky liquid in the ears. Few plants were attacked this year. The disease called *motèl* (rust?), which makes black ears, attacks only wheat and millet, and if the cold and rain persisted it might be expected to set in. We were doubly anxious that this year's crops should be good: unselfishly for the people's sake; selfishly lest a bad year should be attributed to the maleficent influence of two crazy people learning Burushaski—though indeed these highly rational people would be unlikely to indulge any such fantastic association of ideas.

We saw some people one day collecting the under-bark from red willow trees; they use it for dyeing the leather of their native boots and skilfully chip it out from the living tree without injuring the willow.

Now that the people were really within sight of food they frankly confessed to being desperately hungry, and the strain of unremitting work—weeding, ploughing, manuring, grafting, irrigating from dawn to dusk on empty tummies—was showing in drawn, thin faces, but appeared powerless to damp their spirits or fray their tempers. It was dreadful to look on and be helpless to feed the multitude with loaves or fishes, while we lived—sparingly enough by home standards but—riotously compared with these much more deserving neighbours. We saw one day a group of men sitting pensively under a mulberry

1 [in June -- Analyst]

314 ʧʌɣo, pl. ʧʌɣuʧiŋ, y. A kind of plant which produces hard-wood sticks or switches. Oil is got from it by heating and is applied hot to children (as a remedy?). H. *tʌlwikwi* (?) — ʧʌɣuʧiŋ *duwʌʃa bilum* "ʧʌɣo's" had come up. 278.4.

000 ʧhʌɣwʌm, N. y pl. -iŋ, cold. — ʧʌɣwʌm *ʌmʌnʌm* I have become cold. ʧʌɣʌm *ʌbi yʌmi* I have got a chill, I got chilled. ʧʌɣʌm *gundʌn bila* it is a cold day. *kwi* (= *kulo*) ʧʌɣʌmʌn (*mo*) *bila* today is a cold (day). ʧʌɣʌm *yʌmi* cold (weather) has set in. ʧʌɣwʌm *ʧil* cold water.

ʧak -iŋ, N. -*ʧʌŋ*, y pickaxe, pick, a one-sided pick. (Cp. Sh. *ʧak*).

ʧak *ʃʌs* *ostʌd*, N. ʧako *ostʌd*, carpenter. (Cp. Sh. *ʧak*, a blow (?), ʧak *thoʃki*, to strike with an adze).

ʧak *ʃʌs* v. ʧaŋ (which is the correct form) to chew.

ʧakor (?) v. *ʃʌgor*.

ʧakro v. *ʃʌgro*.

ʧhʌko habitually foodless, starving; foul-mouthed.

ʧal, ʧol, ʧul, pl. ʧaliŋ, y, quarrel, dispute, wrangle, fight. — duŋ ʧal *bila* there is a severe quarrel. *hʌmʌlo* ʧal *ʌpi-ko* if you have (*lit.* if there is) no quarrel with (your) neighbour. ʧal *ʃʌs*, ʧal **-mʌnʌs* to quarrel, dispute etc. duŋ ʧal *ʃʌŋ* they are quarrelling hard. *ʌmurmulo halʌbuʧ ʧal ʃʌla* some birds fought, quarrelled in the air. 96.4. *wi jʌrʌŋ* ʧal *umʌnumʌn* they quarrelled among themselves. *yuwo ko mujor* ʧal *numʌn* . . . the wife and husband quarrelling . . . 286.28. Cp. 80.10, 42.19.

ʧam, ʧʌm y pain (acute, stabbing). — duŋ ʧam severe, acute pain. ʧam *gi*

000 ɣɐnʒʃ́ʰiɐ some kind of bird. [ɣɐnʒ + ʃ́ʰiɐ?].

ɣi.ɑlt N. -ɾlo x, v. *giɣalt* ladle.

● 3/4 ɣiʰɑŋ *y* resin (of conifers and the 'sinjid" tree).

Pine resin is used for burning, sinjid resin is used by women for their hair.

ɣiʰɑŋ *dwɐla* resin has exuded.

(The latter part of the word is ʰɑŋ q.v.).

000 ɣɐʃ́iŋ 1. Uncooked milk. 2. A small quantity of liquid. — ɣɐʃ́iŋ *ɐti* ɑip (a liquid).

ɣɐʃ́iŋ *sɬɑ* to gulp down (water). — *iʰɑ (tɐil)* ɯɣɐɯ ɣɐʃ́iŋ *ɕtɑi.i* he gulps down all the water. 304.4.

ɣiʰki *y* theft, robbery. — *ja* ɣiʰki *sɬɑ ha* I have committed theft, stolen, robbed. Cp. 60.13. ɣiʰki *mɑɯi bi* a theft has taken place (probably: an x thing has been stolen). ɣiʰki *fɯmɑɯ* they stole (something). *hɐnɑ̀ ins* ɣiʰki *ɐtisi, ja ins iʰɑ gɑns ɑɑɑ iʰki.ɑm* because he committed theft, therefore I punished him. *hɑɯɯɑɯ* ɣihi *ɐfɯmɑɑɑ?* have you looted a bazar? 60.11. *gufɐ* ɣiʰki this theft. 62.19. Cp. 62.16,18, 296.6.

(When I first recorded the word the ɣ seemed to me peculiar, cp. ɣiʰɑ.

IYB also gave ɣɑi.ʐhi, cp. Leitner "*ghiizan*" thief).

ɣɐltiʰɑɾ, (*g-*), ɣɐltiʰɾ́-, Impv. ɣɐltiʰɾ, neg. *ɑqɐltiʰɾ*, Ppa. *nɑ́qiʰltiʰɾ*. To be extravagant in regard to dress and food, to do oneself well, to show off, make a display, Pers. *nɑz kɑrdɑn*.

Fut. 1. sg. ɣɐltiʰɾ́ɑm.

Pret. 1. sg. ɣɐltiʰɾɑm.

3. sg. m. ɣɐltiʰɾ́ɑi.i.

ɓi, mina, ɣɐltiʰɾ eat and drink and

moon is waning. *ʌʌlʌntʌn ʌʌɣkuʃ* moonlight. *gutʌ ʌʌlʌntʌtʌr* in this time of moon. EOL.

ʌʌlɨ -ŋ, -iŋ y torchwood.

ʌʌldʌn, *ʌʌldʌm*, pl. *ʌʌldʌryʌ*, x he-goat (full-grown, and in the case of domestic goats castrated). — *girri ʌʌldʌn* a full-grown male ibex. 270.1.

ʌʌli pl. *ʌʌleŋ* y birch bark (used as wrapping material and formerly as paper), Sh. *jurɨ*. — *ʌʌlitʌlo maltaʃ dumʌʌkʌn* they wrap up butter in birch-bark. *yerʌm khʌnʌ ʌʌlirʌyʌʃʌ girmiham* in former times they used to write on birch-bark. EOL. *gutʌ ʌʌliyʌʃʌ girmin* write on this birch-bark. EOL.

ʌʌlimʌn -iŋ and *ʌʌlimʌriŋ*, y wager, bet, stake. — *ʌʌlimʌn otaŋ* to make a wager. *ʌʌlimʌnʌ bulʌ* polo for a wager; polo-match played in which the losers present the winners with a sheep, goat, etc. *ʌʌlimʌnʌr bulʌ dulumʌn* they played polo for a stake. *ʌʌlimʌn oti bʌrʌ* they have paid up the stake to them. (Cp. Sh. *ʌʌlibʌn*).

1. *ʌʌlkʌ*, *ʌʌlk'iʧ*, Ppa. *nuk'ʌlk(i)n*) to bear young, to give birth, (of mammalian animals).

Fut. 3rd. sg. *ʌʌlki-ti*.

Pres. 3rd. sg. *ʌʌlki-ti bi*.

Pret. 3rd. sg. *ʌʌlki-mi*.

girri amʌlo ʌʌlk'iʧiʌn kʌ . . . where the ibex bear their young . . . 108.10. *berlilo ʌʌlkʌn diʃor atʌn* take me to the bearing-place of the sheep i.e. where the sheep lamb. 108.24. Cp. 108.12,19,22,25. *mʌnʌnʌ bʌrʌ nuʌʌlɨg arʌtʌ dʌmʌnimi kʌ* . . . if anyone's cow calving, gave birth to twins . . . 354.1. Cp. 66.21, 72.24. *kʌn ʌʌlqʌm*